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# THE YOUTH MOVEMENT

Some years before the war a movement was started, apparently spontaneously, among the young people in Germany which has developed into what is known as the "Jugend Bewegung" or "Youth Movement." In its beginning it seemed like rather a touching revival of the simple old sentimental spirit of Germany's classic period, before Prussia had stamped the German mind and soul with her branding iron. First boys, and later girls and boys together, formed themselves into groups, calling themselves "Wander-Vögel" (birds of passage) for the purpose of getting away from the towns, into the fields and woods. Some of them became wandering actors. They gathered from time to time by the thousands at some ruined castle among the mountains to play their games and sing their songs, to enjoy untrammelled companionship and the peace and beauty of nature. They revolted against the tyranny of the schools, which was a real tyranny of body and soul under the Hohenzollern reign of the last thirty years.

These young people took a strong stand against drinking, against immoral movies, books, pictures and immodest dances. All this was greatly to their credit, and might well be copied by the youth of this country. But as time went on the movement became the vehicle for propaganda, notably for communism, which brought with it a revolt against home restraint and family ties, the carrying of freedom in education to a ludicrous extreme, the cult of nudity, and relations between the sexes which threaten moral chaos.

The Youth Movement, as started in Germany, was a revolt against conditions **in that country**. It is now being transplanted to this country. Why? Are our Youth so enslaved by their schools, so cut off from free social intercourse and healthful relaxation that they are forced to revolt against existing conditions? To ask the question is to answer it. What then is behind the attempt to introduce the movement in this country?

The organization which has done the most to spread a knowledge of the Youth Movement in this country is the National Student Forum, an organization made up of those elements in the colleges which have

National  
Student  
Forum



*Misses Harold A. ...*  
*July 16, 1921.*

at different times called themselves Inter-collegiate Socialist Societies, Liberal Leagues, and Leagues for Industrial Democracy. It was Lenine's cleverness which suggested "frequent change of name" to radical organizations. This bewilders the public, and the new names serve as an alias.

At the June, 1924, conference of the League for Industrial Democracy, Norman Thomas, Socialist candidate for Governor of New York, and such prominent Socialists as Florence Kelley, Morris Hilquit and Charles Solomon were among the speakers.

The New Student has recently issued a list of speakers who might be available for college discussion groups. It serves as a valuable "Who's Who" of radicals in this country, and includes the following: Roger Baldwin, Harry Dana, William Z. Foster, Elizabeth Gurley Flynn, Norman Hapgood, Rev. J. Haynes Holmes, Capt. Paxton Hibben, Will Irwin, Abraham Lefkowitz, Robert M. Lovett, Scott Nearing, Kate R. O'Hare, Raymond Robins, Mrs. Raymond Robins, Upton Sinclair, Norman Thomas, Arthur Townley, Harry F. Ward, Albert Rhys Williams and Paul Blanshard.

One of the first steps taken by the National Student Forum to introduce this Youth Movement was to distribute in colleges all over the country, copies of an article by Bruno Lasker, published in the Survey Graphic, for December, 1921. This article describes the Youth Movement with enthusiasm as an "insurgence against age," and as having "broken all ties with merely protective societies organized for the young by the old." Mr. Lasker says, "It is introducing new and stimulating elements. One of these is the cult of nakedness." He adds: "It is when we come to the problem of sex relations that the ethics of the movement become most distinctive; for it is of no monkish asceticism"; and he tells in particular of one leader in the movement, Herr Muck-Lamberty, who "with a following of twenty-five youths and girls, suddenly appeared out of the lap of the gods as it were, beautiful as the prince of a faery tale, eloquent as a preaching monk of the middle ages, walking from town to town through the forests of the mid-German hill country, leading the children in harmless games of a cheerfulness they had never known, teaching the young men and women dances and songs drawn from the very sources that had once flown rich in this ancient home of the German spirit, exhorting old and young to join in the crusade for a new fatherland that shall be free and merry. . . . But one day it was discovered that they were living not only in economic communism but also what seemed at first complete sexual promiscuity. Before the tribunal of his former friends and sympathizers in the youth movement, Muck ad-

mitted everything, even that, in complete agreement with the women with whom he had lived, he was taking no responsibility for the support of the children that had resulted from these unions." This was written by a friend of the movement and circulated in our colleges by a Committee of the National Student Forum.

Who are the leaders of the National Student Forum?

Mr. John Rothschild, a New York Socialist, who was one of the founders of the Harvard Liberal League, was its first Executive Secretary and was also associate editor of the "New Student," organ of the National Student Forum now in its fourth year. Mr. George D. Pratt, Jr., later held both these positions, and is still (1925) associate editor. With him in the management are David Rosenthal and Beatrice Cohen. The editorial advisers chosen for the "New Student" were members of the staffs of such radical publications as the "Nation," "New Republic," "World Tomorrow" and the "Survey."

It is on record in government files at Washington that Messrs. Rothschild and Pratt in the summer of 1922, tried to bring over Theodor Broch, the head of the "Young Communist Movement" in Norway, to lecture in the colleges of this country, and were only deterred by the discovery that our government would not permit his entrance. This "Young Communist Movement" is a very important branch of the Moscow propaganda. In a communist document secured by our government in the Bridgman raid, the claim was made that "already more than 800,000 young revolutionists from forty countries, have been enrolled under the banner of the Young Communist Internationale, the fighting vanguard of the proletarian youth of the world."

Failing in their undertaking to bring over this leader of the Young Communist Movement, Messrs. Rothschild and Pratt "scoured Europe" to find six youths who would come over, all expenses paid, to enlighten the youth of the United States. They were finally secured and were taken on a tour of our colleges, from the Atlantic to the Pacific. Among these six students was W. A. Robeson, an Englishman who had studied in London under Harold Laski, the radical who came into the limelight while teaching at Harvard. Robeson is a member of the Advisory Committee of the British Labor Party. This Labor Party in 1920 led the movement which threatened the overthrow of the British government because it aided Poland in her defence against the Russian Red Army.

Mr. Robeson is advertised in the "New Student," the organ of the National Student Forum, of December 2, 1922, as a friend of Bernard

Shaw. The same issue of this periodical carries on its front page a framed editorial by Shaw, under the heading "Hope for the American Student." It says: "As far as I can gather, if the students in American Universities do not organize their own education, they will not get any. The professors are overworked schoolmasters, underpaid, and deprived of all liberty of speech and conscience. From them nothing can be expected . . . the remedy is co-operative organization by the consumers; that is, by the students. . . . In forming intellectual Soviets, and establishing the Dictatorship of the Learner, the American students may save their country if it is capable of being saved. If not, they will at least learn something, and perhaps teach something, in the **ecstasy of demolition.**"

Ecstasy of  
Demolition

So intelligent a man as Bernard Shaw is probably aware of the fact that "the ecstasy of demolition" is a well-known symptom of a recognized form of insanity!

An article in the "New Student," of October 6, 1923, gives a picture of a school which is under this "dictatorship of the learner" which Mr. Shaw advocates. It is an international school in Dresden, conducted by A. S. Neill, who in describing it, says: "as yet it is small—five English children, two Germans, one Belgian, three Jugo-Slavs, one Norwegian; ages seven to sixteen. My school is absolutely free . . . no time table, no compulsion to attend or to learn, no attempt to mould character in any way. Twelve children form a family, but not a crowd, and to talk of self-government is wrong. The only communal opinion I can discover is a strong one that I am daft.—"We don't do anything in this school. Why don't you teach us something?" "Look here, my father is paying money for my education, and you don't do anything; you keep smoking that pipe of yours." Such expressions come to me daily. They are individualistic expressions and not group expressions. Groups we have. Once a week there is a battle between the Jugo-Slav contingent and the English. Only on rare occasions is there a united front. A few months ago an English boy of seven made a row in a room usually kept for quietness. A Croatian girl of fourteen told me to chuck him out. I replied that I wasn't a policeman, and that personally I liked a row in a room. Then she called a meeting of the pupils (Schulgemeinde) and accused me of being a useless person in school. She proposed that I be chucked out. She carried part of the English party with her, and the voting was equal. I withdrew voluntarily and started a private school in the hotel. In three days I was recalled by the pupils. . . . Not long afterwards we had another meeting. I put my hand up to vote, but the meeting howled that teachers had no

Dictatorship  
of the  
Learner

votes. The staff withdrew in indignation, and we made a committee of the teachers and passed laws. The children came up later and found the new laws posted up. "Every child must be in the school at nine prompt. No one can choose what lesson he will have. The time table must be strictly followed. Noise is absolutely forbidden." There was an uproar. "This is a free school!" they cried in indignation. "It was once," I replied, "but in a free school, teachers have votes. If I can't have an absolutely free school then I'll have an absolutely strict one. Sit down. Mathematics now." The strict school lasted from ten till eleven-thirty. Then an English boy of nine rose and threw his book at me. His fellows immediately rose and kicked their chairs over. England left the school in disgust, slamming the door. I refused to give way. England called a hurried meeting of the pupils in the afternoon and voted that teachers should be allowed to vote. Next morning England came to school cheering. "No more strict school for us! And we aren't wanting any lessons today; we're going fishing."

This is the dictatorship of the learner, advocated by Mr. Shaw for America.

The German student brought over to this country by Messrs. Rothschild and Pratt was Herr Joachim Friederich. In an article in "Current History," of May, 1923, page 989, in speaking of the rebellion engendered toward home and parents, which is a special feature of the youth movement, he says: "A deep abyss was opened between many parents and their fantastic, strange children. . . . The old European order, the system which has lasted already several hundred years, all this wonderful progress seemed to the parents to be threatened by this new movement. Apparently there was no possibility of restraint. If the children could not reach an agreement with the will of their parents, they left father and mother." He described these young rebels as "a horde of wild boys and girls tramping through wind and weather, bathing in the ice cold rivers, dancing wild old folk dances, sleeping in straw month in and month out. This was the natural impulse, to ease the raging and foaming of their souls."

Various echoes of the teachings of these foreign students in our colleges have been heard. The mother of a Dartmouth student wrote that they preached at Dartmouth "a brand new kind of freedom, tabooing all family ties or parental authority; a sort of 'cut loose and free for all' kind of philosophy. Something of Socialism, Communism and free love was being administered by these young men in sugar-coated doses." Evidently their teaching at Dartmouth has born fruit, as the student organization known as the "Round Table" under



whose auspices they spoke, announced as its speakers for that winter, William X, Foster, Rabbi Wise and Bertrand Russell, and hoped to secure Roger Baldwin, Morris Hillquit, and other choice radicals.

That Bertrand Russell's views are those of the advanced feminists and socialists is shown in an article by him in the *Century Magazine*, of November, 1923, in which he states that the "average woman will not submit to the restraints of the old-fashioned marriage or remain faithful to one man when she can be economically independent." He says that "women will share their children with the State rather than with the husband, not invariably, but in a continually increasing proportion of instances" and that he is "not concerned whether this change is desirable or undesirable." "The state," he says, "must ultimately take over the whole economic burden of the maintenance of children." This means, of course, the destruction of the institution of the family, and the substitution of the communist doctrine of the herd.

A young theological student, Allan A. Hunter, in an article in the "*Century Magazine*," for June, 1923, calls attention to the wide spread of corrupting sex propaganda. He says that the coming generation "is being colored far more than older people realize by an influential group of writers who are challenging the ideal of chastity as it has never before been challenged." As regards sex laxity, "it is not merely that they do not hate the sinner (and for this freedom from priggishness let us be thankful), but it is that they tolerate or even condone the sin. Many of them have no convictions at all."

The National Student Forum already has organizations co-operating with it in the following colleges: Barnard, Bryn Mawr, Dartmouth, George Washington University, Harvard, Hood College, Hollins (Virginia), Howard (colored), Mt. Holyoke, Miami University, N. Y. University Law School, Northwestern University, Oberlin College, Rockford College, Radcliffe, Stanford University, Swarthmore, University of Chicago, University of Colorado, Union Theological Seminary, Vassar College, Wellesley College, Western College and Yale.

On June 27, 1923, seven American students (three girls and four men, one a negro), sailed as steerage passengers from New York to be the guests of the youth of Germany for the summer. Their names and accounts of their experiences are given in the "*New Student*," for November 3, 1923. The girl who went from Radcliffe writes: "Shortly after we arrived in Germany we went on a 'wandering' into the country — a hike we would call it. We made a picturesque



group as we wound among the woods and fields. There were boys with bare legs and sandals, and the ever present short trousers of the 'Youth Movement,' girls with their hair down their back, bare-legged too. One of them had a guitar and to its accompaniment one old German folk song after another, sung with rich harmony, resounded through the woods. Later we went in swimming in a quiet stream which flowed between partly mowed meadows, and I remember the beauty of the sunlight on their gleaming bodies, as they took running dives into the water or played ball on the banks."

Is the movement, as some have maintained, a religious movement?

It can certainly not claim to be a Christian movement, as some of its leading advocates are Jews and many disclaim all religion.

"The New Student," published under date of March 3, 1923, a double-sized issue called "Special Supplement published in Germany," which contains an article by Walter Pahl, of Leipsic, on "The religious moment in the German Youth Movement." The following quotations show its tenor: "Then at last, the cry that had been waiting so long for outbreak, tore a gap in the blue celestial submissiveness, 'God is Dead.' A cry, accusation and longing in one! We became the enemies of the church. . . . We destroyed the false Gods within us, denied doctrine and dogma. Our blood throbbed and pulsated with yearning. We recognized no more the imperative command of duty, because the law of our pulsating blood became manifest to us. . . . This new God was a gift to us—the body! We felt the order of the stars again renewed in our bodies, which were beautiful. . . . We must regain the body through our yearning, we must re-construct matter if we wish to find God. And we knew—we are Christians no longer!—We wish for man, the entirety—and not a part of him. And so we released the body—and danced the dance of the earth and the stars within us.—Religious emotion to a great part of our German youth, can only be understood through the medium newly discovered, the body. It seems as if the pacifists and communistic youth had forstalled us in many ways, whilst we are only slowly plodding our way to them.—It is certain that no new religious system like that of Christianity can result from our new faith—but our aim is not to create systems. We do not wish for any religion out of our real life."

This worship of the body, even to the phraseology used, is strongly reminiscent of some of the degrading cults of the pagan world.

Another article in the same issue, by Adolf Reichwein, tells of the beginning of the "Youth Movement" among the bourgeois youth and of their "combative attitude toward all parental authority, as well

**Worship of  
the Body a  
Pagan Cult**

as the schools and other social forms of the times." He adds naively that "it was probably due to their freedom from all economic care, that the movement was able to develop freely and mature as it did without dwindling away prematurely, which would certainly have happened had they had to earn their living as others did." In other words, **the movement, like all communist experiments, was parasitic, living on capital created by others.**

Youth  
Movement  
Admittedly  
Socialistic

Reichwein also says that the movement split into two parts — the left radicals and the right radicals, but both were united in their resolution to sever all ties with the past, and **both were entirely socialistic.**

The "Youth Movement" has other advocates besides the National Student Forum. "The Woman's Press" (organ of the Y. W. C. A.), "Hearst's International Magazine," the "Churchman" (organ of the Episcopal Church), and the "Vassar Miscellany" (student publication of Vassar College), have printed either laudatory or defensive articles concerning it. Rev. John Haynes Holmes praises it warmly. In a sermon preached by him in Boston on November 4, he eulogizes this movement as humanity's one hope. In describing the revolt of the young people of Germany against their parents, he says: "In the beginning when they went off on their hikes they took chaperones along, but later they refused to accept supervision of any kind. Now they organize always in pairs, a boy to every girl, and a girl to every boy — tramp off to their rest huts, hold their festive dances, spend often the night sleeping in the hut or under the trees, but always without adult control." "An observer," he says, "a friend of mine, found that the fathers and mothers are alarmed, many of them openly opposed to the whole movement, but the young people care not at all."

Reinhold Niebuhr, writing in "The Christian Century," of November 1, 1923, says of the Movement, "It is frequently accompanied by erotic tendencies that justify the fears of the parents and explain many of the severe strictures which have been leveled at this movement. Experiments in mixed nude bathing and evidences of promiscuous sex relations in some of the youth bands are proofs of the alloy of eroticism, **but there are prominent leaders in it who actually maintain that eroticism is the necessary base of idealism;** and it cannot be claimed that the youth movement has arrived at a very happy solution of the sex problem. As in this country, revolt against the conventions that regulate sex relationship seems inevitably beguiled into a sacrifice of the moral achievements which lie hidden in these conventions, and there is not yet sufficient moral grace to satisfy the demand for greater freedom without entertaining the peril of moral chaos."

Fräulein Hulda Zarnack of Berlin was the guest for several months last year (1924) of the Y. W. C. A. in this country and attended the Silver Lake Conference at Lake George in July, 1924. Questioned as to the free love doctrines of the Youth Movement, she is quoted in the New York Times, of July 13, 1924, as saying "while the movement was the victim of many who sought the opportunity to live a loose life, that many others who advocated wedlock without marriage vows were lofty idealists. These young people believe that too many unmoral marriages where no love exists are made moral by the Church. How can a love relationship solemnly entered by parties with high ideals concerning their obligations to their children and to society be made more moral, they ask, by a mere ceremony?"

Free Love

The Women's International League for Peace and Freedom is also pushing the "Youth Movement." Rachael Davis DuBois, head of the American Youth Movement of the Women's League for Peace and Freedom, is quoted by the New York Commercial, of September 22, 1923, as saying: "We are very radical. We do not feel it is time for us to let this appear. **We keep our aims submerged, and try to put the movement through under the guise of education — but the movement itself is radical.**"

Movement  
Disguised

This "International League for Peace and Freedom" was a pioneer in introducing the "Youth Movement." A letter on their official stationery, dated April 21, 1922, says: "On Sunday evening, May 7, at Ford Hall, we are to hold a mass meeting with Gertrude Paer of Berlin, a member of the League's International Board and **one of the organizers of the Youth Movement in Germany.**" A large attendance is urged, and the letter is signed by the chairman of the Massachusetts branch.

To return to Mr. Holmes. He deplors the apathy and backwardness of the young people of the United States who have not embraced the "Youth Movement" to the extent hoped for by its leaders; but he is cheered by the bright prospect of the spread of the Young Communist League of Russia which is allied with the "Youth Movement" in Germany and other countries. The Young Communist Movement is doing away with all idea of God, law or authority, and Bishop Blake says that the spreading influence of this atheistic movement among the young is the worst menace to Russia today.

That the advocates of the "Youth Movement" are active in this country is shown by a report from Indianapolis to the Boston Herald, of December 30, 1923, which said: "The seeds of a new youth movement, which is expected to embrace 500,000 young men and women between the ages of 14 and 21 who are attending educational institu-

tions, have been sown at the ninth quadrennial convention of the International Student Volunteer Movement. An effort will be made, it was said, to take action toward a development of the youth movement in this country."

The German Youth Movement is, as we have seen, self-admittedly communistic, and it is on the Young Communists that the Reds pin their hope of world revolution.

The chairman of the Young Communist Internationale Movement is Gregory Zinovieff, the President of the Moscow Soviet. It was Zinovieff who signed the order to the Communists in this country, concerning their activities connected with our coal strike of 1922. The order read:

"The Central Committee of the Communist Party of America must direct its particular attention to the progress of the strike of the miners of America.

"Agitators and propagandists must be sent to the strike regions.

"It is necessary to strive to arouse the striking coal miners to the point of **armed insurrection. Let them blow up and flood the shafts.** Shower the strike regions with proclamations and appeals. **This arouses the revolutionary spirit of the workers and prepares them for the coming revolution in America.**

(Signed) ZINOVIEFF,  
President of the Communist International."

In a speech by Zinovieff made in Moscow in June, 1923, he said: "The 'Youth Movement' is the best section of the communist International."

"The Worker," organ of the Communists in this country, printed a letter from him on October 13, 1923, telling of the great importance to the reds of this Young Communist Movement in Germany, and the need that it should be supported by the youth of other countries. He says: "The new struggles of the working class in Germany can assume such proportions, that they will be in a position to bring about for us the beginning of the Socialist era in one of the most important parts of the world. The young generation of proletarian youth which has grown up since the great victorious Russian Revolution of 1917, and the unsuccessful German revolution of 1918, is the one to decide in a great measure the fate of the approaching crisis. The German League of Youth must be the light cavalry of the pro-



letarian army which is entering into difficult struggles against capitalism. The Communist Youth of Russia, and with it the other sections of the Young Communist International, must consider it the greatest honor to help its brother army, the Youth of Germany, and through it the German Revolution." Have we here, then, the real reason for the attempt to spread the German Youth Movement in this country? It is certainly a very convincing reason, from the Red point of view, why the youth of other countries should be brought into close and sympathetic touch with the communist youth of Germany. The leaders of this movement in this country are less frank, and the result is that a serious study of the movement in the United States leaves one with the overpowering sense of its insincerity. It pretends to be one thing and is in reality something quite different. It works under the guise of education and religion, while striving to ally American youth with the Young Communists of Europe, who are the enemies of religion.

Professor George Leiken of the Volga region, who is now in this country, writes: "When the Russian youth reach the age of 12, the so-called League of Communist Youth awaits him. This organization accepts girls as well as boys and promptly reduces them to a low state of moral corruption. The institutions of marriage and home are ignored. . . Children are taught that they owe no obedience to parents, that they need acknowledge no authority but the Red Government.

**Moral  
Corruption**

"If the marriage records show instances of 16 year old girls who marry three times a year, no record is kept of the young people who ignore entirely such bourgeois institutions as marriage and divorce."

He tells how "the Red teachers twist history and religion to their own belief. In one school, I heard the instructor telling the story of Moses. This is what he said: 'At first, Moses was a splendid young revolutionary who freed the Jews in Egypt and treated Pharaoh in approved revolutionary style. Later he sold himself to the capitalists, and his bourgeois views are evident from the Ten Commandments he issued. Those Commandments were capitalistic and no Russian should obey them.'"

**Ten Com-  
mandments  
Capitalistic**

The foreign branch of "The Young Workers (Communist) League" reports that **the United States now ranks second in the Youth Movement, with Russia in the lead.**

This League has adopted the following program:

To double present membership among foreigners;

To increase sales of "Young Comrade" and other communist literature in the schools;

Work  
Among  
Foreigners

To work up outdoor meetings, including games and discussion, with view to drawing neighborhood children into the movement;

To immediately select a sport director for formation of baseball teams, hiking trips, picnics and other sports, and thus bring the Young Workers League in closer touch with the Y. M. C. A., Boy Scouts and Young Hebrew Associations.

This League has the following branch associations, formed according to nationality: Mexican, South Slavonic, Russian, Lutheranian, Jewish, German, Hungarian and Greek.

Pacifism  
a Disguise

While work of this kind is being done in our cities all over the country, more subtle agencies aiming at the same goal are at work in our higher schools, colleges and young people's organizations, under various disguises. One of the most popular and successful of these is Pacifism. **Much of the Pacifist propaganda in this country can be traced directly to foreign agents and communist sympathizers,** whose real aim is to "Arm the proletariat, disarm the bourgeoisie." Many good people who are helping this movement are totally unaware of this fact.

It was W. Z. Foster, one of Moscow's cleverist agents, who said: "Communists get things done and paid for by others."

"The Fellowship of Youth for Peace," with headquarters in New York, an international pacifist organization, advertises the "League for Industrial Democracy" (formerly the Inter-collegiate Socialist League) and various pamphlets it has issued by Norman Thomas, Harry W. Laidler, Harry F. Ward and other well known radicals. Certain of its own publications hardly trouble to disguise their socialist tendencies.

Paul Blanshard, secretary of the League for Industrial Democracy, is credited with the statement that he finds the theological schools the best field for radical propaganda.

The Youth Movement is using American Youth as a pawn in the Communist game.

The real menace of the movement in this country lies in the fact that it is revolutionary propaganda in romantic disguise subtly preaching to immature youth the "ecstasy of demolition" of the foundations of civilization.

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